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(1654–72), Arabic was added. Monis* became *first special instructor in Hebrew* in 1722, and retained his office till 1761 (not 1760, as Rosenau, *loc. cit.*). In the same year (not 1765, as Rosenau, *loc. cit.*) Stephen Sewall became professor in oriental languages until 1785. In 1787 the study of Hebrew grew to be very unpopular, so that Eliphalet Pearson (1786–1806), professor of oriental languages, was made professor of English grammar and rhetoric. Notwithstanding the fact that Hebrew was not very palatable to the students until the year 1817, a Hebrew oration was usually delivered at the annual commencement. (See Professor Edward Young's paper on "Theological Studies at Harvard," in the *Proceedings of the Massachusetts Historical Society*, June, 1880, *apud* Rosenau, *loc. cit.*) About Semitic studies in general at various American colleges, see the article of Rev. Wm. Rosenau and the authorities cited on p. 100. The *Hebrew Grammar*, printed in 1763, referred to by Rosenau on p. 107 of his paper, is *not* by Stephen Sewall. It is identical with the one whose title is given in full in my paper on Monis, p. 223, note. It is somewhat singular that the late Professor Schaff, usually so thorough and accurate, does not refer to these pioneers of Semitic studies in America in his chapter on the "History of Hebrew Learning," in *Theological Propædæutic* (New York, 1893), pp. 113–14. Nor does the bibliographer, Rev. S. M. Jackson, mention them.

II. A PERSIAN CUSTOM IN THE TALMUD.

According to the superstitious views of the Parsees, the paring of nails and cuttings or shavings of hair are unclean, and become weapons in the hands of the demons, unless they have been protected by certain rites and spells. They are withdrawn from his power by the recital of certain prayers, and by being deposited in the earth inside consecrated circles, which are drawn around them as an intrenchment against the fiend. (*Cf.* Darmesteter's *Avesta*¹, in the *SBE.*, Vol. IV, Part I, pp. xcii, 186 *sqq.*) This superstition is almost universal. Darmesteter points out parallels in the folklore of Bombay; among the Esthonians, on the shores of the Baltic; the Gauchos in the Chilian pampas, and in the Norse saga (*vide loc. cit.*).

In the B. T. *Niddah*, 17a, we are told that among the five culpable venial sins is "the casting away of nails on the street." . . . "Even though the parings are laid in a basket, tied and sealed, an evil spirit still rests upon them," etc. The explanation which follows this curious statement is even more quaint: ה' דברים הן שהעושה אותן מתחייב: בנפשו ודמו בראשו: הנוטל צפרניו וזורקן לרה"ר והנוטל צפרניו וזורקן לרשות הרבים: מפני שאשה מעוברת עוברת עליהן ומפלת ולא אמרן אלא דשקיל בגנוסטי† [κνηστρον, κνηστήρ =]

* Not Morris, as Rosenau, *loc. cit.*, has it.

† *Vide* Kohut's *Arakh Completum*, II, 323a. Both Jastrow and Fuerst (*Glossarium*) have omitted the word in our text altogether.

ולא אמרן אלא דשקיל ידיה ודכרעיה ולא אמרן אלא דלא גז מידי בתרייהו אבל גז מידי בתרייהו לית לן בה ולא היא לכולה מילתא חיישין ת"ר ג' דברים נאמרו בצפרנים שורפן חסיד קוברין צדיק חיישין רשע. (See also *Moed Katon*, 18a [Wuensch's translation, Vol. I, p. 302; III, 176]; *Kethuboth* 76b; *Gittin* 70a; *Kiddushin* 41; Dr. G. Brecher, *Das Transcendentale, Magie und magische Heilarten im Talmud* [Vienna, 1850], pp. 178-9; Schorr's *Hechalutz*, II, p. 158; VII, 42, No. 13; Geiger's *Zeitsch. f. Wissenschaft und Leben*, IX, pp. 259-60.) Pliny, in his *Natural History*, Vol. V, p. 285 (cf. Bohn's Engl. edition), likewise mentions the usages connected with the cutting of human nails. It is religiously believed by many, says he, that it is ominous, in a pecuniary point of view, for a person to pare his nails without speaking, on the market days of Rome [the "Nundinæ" held every eighth day in Rome], or to begin at the forefinger in doing so: it is thought, too, to be a preventive of baldness and of headache to cut the hair on the seventeenth and twenty-ninth days of the moon. (See also F. Nork, *Sitten und Gebräuche der Deutschen*, etc., Stuttgart, 1849, p. 514.) The Jews were enjoined not to cut their hair or nails at new moon. This custom is commended especially to women. (See the sources mentioned in M. Brück's *Rabbinische Ceremonialgebräuche*, etc., Breslau, 1837, p. 76, n. 47.) Several interesting culture-historic superstitions may be found in R. Jehuda Chasid's *Sefer Chasidim*. The talmudic reference, quoted above, is also mentioned by *Abudraham* (see Geiger's *Zeitschrift*, loc. cit., p. 259).

The Parsic parallels to the above may be found in Darmesteter's *Zendavesta*, I, pp. 185-9: ". . . which is the most deadly dead whereby a man increaseth most the baleful strength of the Daêvas . . . ? Ahurah Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails, drop them in a hole or in a crack [?] . . . Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare thy nails . . . thou shalt draw three furrows *with a knife* of metal around the hole, or six furrows or nine. . . . For the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: '*The words that are heard from the pious in holiness and good thought*,' etc. See above: קוברין צדיק and the entire quoted text.

III. A TALMUDIC SAYING IN THE QURÂN.

We read in *Sûrah*, V, 9: وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَىٰ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ